

592 friendly terms tended to join in forming a household, and third, it was
578 probably considered desirable to suppress ill feeling within the house.

571 The unfriendliness between Maibu and the men of Aloari's family
578 existed side by side with close gift-giving obligations between their two
592 houses. According to Aloari's brother Oirupa, he gave (gives) to all the
people of his own house and also to all the people of Maibu's house.
Residence was the crucial factor, for when Yanahi and Mayuva moved
from his house, Oirupa no longer gave to them. Similarly, the two
other houses had close gift-giving ties. The women united according to
this house division when an attack was thought imminent.

114 Insofar as can be ascertained from Quain's genealogical data, there
592 were no special kin bonds between the households of Maibu and Aloari,
602 on one hand, and Jakwanari and Nitvary, on the other, to explain this
moiety-like division. But it is of interest that the houses of both Maibu
and Aloari were the large type of domicile, like those of the Kamayurá,
whereas the other pair of houses were the smaller "true" Trumai type.
It is possible that the residents of one pair of houses, perhaps the
smaller, were the descendants of inhabitants of the southern village.

The Nuclear Family

594 Despite the importance of the household and the bilateral consanguin-
eal group, the nuclear family, consisting of man, wife, and children,
was still the basic unit of Trumai society and economy. The biological
family could provide nearly all the necessities of life within the pre-
viously outlined framework of individualized production and division
of labor between the sexes.

The responsibilities of child-rearing fell largely on the nuclear family.
The Trumai showed a fondness for children, and it was not unusual for
other adults in the house to play with them and watch over them; but
the chief attention came from the parents, and the dependence of the
young upon the father and mother was stronger than upon the rest
of the household.

[513] The conjugal group had its own hearth near which its hammocks were
strung. Very young children slept with the mother or, if motherless,
593 with the father. Couples were companionable and spent much of their
leisure time with each other. It was common for a man and wife to sit
in the shade of their house in the afternoon while he made arrows and
she worked on a hammock. At other times the couple would go on a short
[832] gathering trip, or just idle around the house. Embraces or mild sex play
often occurred in public between younger mates.

593 Some unions were closer than others. Aloari and his wife Yumunwa
156 spent more time together and showed more affection than did other
couples. They were both young; he was virile and aggressive, and she